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in the first of two sentences, rather than in the second, as in the case of all the other means considered, represents deliberate preparation on the part of the speaker or writer and is not simple or naive, but is a conscious rhetorical development.

Parenthetic Incompleteness, discussed in Chapter VII, may be illustrated by sentences in which verbs such as *dico*, *inquam*, *quaeso*, etc., are interjected into statements or questions. Numerous examples will readily be called to mind. Such a parenthetical interjected phrase indicates an idea logically antecedent to the clause in which it is inserted, and Mendell points out that "the fact that syntactically it developed into the main clause, while the clause to which it lent tone, the one into which it was injected, became the subordinate clause, is only a further illustration of the essential difference between logical and syntactical relation."

In his Conclusion, Chapter VIII, Mendell briefly recapitulates, and in addition suggests certain lines along which, in the light of the contribution made by his present work, the origin and development of the subordinating conjunction may be studied. It is to be hoped that such a study will be undertaken with the same thoroughness and soundness of judgment as that displayed by Dr. Mendell.

As to actual results, there is no doubt but that Dr. Mendell attained his object of discovering a more fundamental point of view for the consideration of sentence relation. We shall no longer look to the conjunctions as the only signs, and asyndeton and polysyndeton take on a new and more significant aspect. It is questionable, however, whether we are yet ready to do away with the distinction between coordinate and subordinate. Our point of view may have to be shifted, but the distinction still remains, and artificial though it may be and the outgrowth of a more fundamental distinction, it is undoubtedly a distinction felt by and influencing all artistic writers.

THOMAS DEC. RUTH.

Deux érudits gallois, John Rhys et Llywarch Reynolds. Par H. GAIDOUZ. Extraits de la Revue Internationale de l'Enseignement, 1917 (5 numéros). Paris, Société de l'enseignement supérieur, 96 Boulevard Raspail, 1917. 8°.

This series of articles by a distinguished Celtic philologist—known above all as the founder and principal editor of the *Revue Celtique*—is a tribute to the memory of two of his fellow-scholars and personal friends. John Rhys was born at Abercaero (Wales) in 1840 and died at Oxford on December

17, 1915, while L. Reynolds, born at Merthir Tydfill (Wales) in 1842, died on March 12, 1916. In addition to their being fellow-countrymen, nearly of the same age, and interested in the language, literature and folklore of their native country, they were at one time fellow-students in Jesus College, Oxford, and life-long friends. Yet the name of John Rhys is by far the better known of the two. His influence in advancing and encouraging the study of Celtic philology in England has been second only to that of Whitley Stokes, while he probably had no equal among Celtic scholars in England as to popularity and the reception of outward honors.¹ It is only natural then that the author should devote fifty-four pages² to reviewing the life and works of Rhys as against the four pages concerned with Reynolds.

Professor Gaidoz occasionally refers to his study (p. 196) as "*une bibliographie critique de l'oeuvre de Rhys*." He might have called it as well a critical contribution to the history of Celtic philology. For notwithstanding the wealth of bibliographical references,³ the interests of the biographer (and the biographer) remain subordinated—as they should be—to those of the investigator. The author, in other words, has not been satisfied with giving a sketch of Rhys's life and an account of his numerous writings. He has rather laid stress on the linguistic, mythological, prehistorical and ethnographical problems, in which Rhys was especially interested. The theories set forth and advocated by Rhys are confronted with those endorsed by other scholars, and an attempt is made to arrive at an estimate as to their relative value. Many of these difficult problems do not yet admit and perhaps will never admit of a definite solution. But even with regard to these, much will have been achieved, if we recognize that there is no evidence for certain views widely accepted and looked at as up-to-date results of prehistoric researches. The manner in which the points at issue are handled by Prof. Gaidoz,

¹ He became, in 1877, the first incumbent of a chair for Celtic philology created (for him) at the University of Oxford and was subsequently elected Master of Jesus College, Oxford, in 1895. In 1907 he was knighted, and four years later, made a member of the Privy Council.

² They consist of seven chapters entitled: I. D'Abercaero à Oxford (pp. 12-15); II. Grammaire comparée et philologie galloise (pp. 15-21); III. Ethnologie (pp. 104-114); IV. Mythologie et folk-lore (pp. 193-203); V. Epigraphie et Celtes du continent (pp. 203-208); VI. Oeuvres en collaboration (pp. 208-213); VII. Voyage aux États-Unis (pp. 274-276); VIII. L'action sociale et les honneurs (pp. 276-285).

³ In addition to the titles of Rhys's own writings, there are many references to reviews and reports by competent scholars, and to articles (written by Rhys or commenting on his work) in Welsh periodicals. As regards the latter, the author notes (p. 377) that Llywarch Reynolds was in the habit of providing him with journals and clippings from periodicals published in Wales.

is not only interesting and instructive, but his judgment appears to be so sane and his arguments so conclusive that we cannot but hope that his comment will find the attention it deserves both with scholars and the general public.

An account of the active life of John Rhys would be incomplete did it not include the work done by him in co-operation with other scholars (especially pupils or friends of his), or publications due to his initiative. The author has confined himself to mentioning (in chap. V) three important works of this kind, viz. (1) the volume *The Welsh People* by J. Rhys and D. Brynmor Jones (London 1901, and several subsequent editions); (2) the series *The ancient Books of Wales*, a well-known collection of ancient Welsh texts, the three first volumes of which were issued (1887-1893) in common by Gwenogfryn Evans and John Rhys, while afterwards the former alone assumed the burden of the editorship; (3) the volume *The Elucidarium and other Tracts in Welsh*, published in 1894 in the *Analecta Oxoniensia* by J. Rhys and J. Morris Jones.

In addition, he might have called attention to the interest manifested by Rhys in the study of the Manx Gaelic, and in saving from oblivion some of the ancient monuments of that interesting dialect. I am referring more particularly to the part taken by him in publishing—together with A. W. Moore—the MS. of a Manx translation of the Book of Common Prayer, made at the beginning of the seventeenth century by Bishop Philips, together with the text of a more recent translation, issued by the Manx clergy in 1765.¹ The share taken by the two editors in bringing out the work, is described by Rhys in the Preface (p. V) as follows:

"The whole labour of transcribing the MS. for the press and of collating the printed copy with the original has fallen upon Mr. Moore, my help being confined to a collation of the first sheet of the older text. I may, however, state that I perused the sheets as they issued from the press and that I plied Mr. Moore with a number of questions on their contents, which involved him in a repeated scouting of the original."

In explanation of these modest words, a statement by A. W. Moore (p. XXIV) deserves mention:

"With reference to the modern version, which forms the parallel text, it has been taken from the Manx Prayer-book of 1842, which was copied from the first printed Prayer-book of 1765 with some slight alterations. It will be found on com-

¹ The title-page reads: *The Book of Common Prayer in Manx Gaelic. Being translations made by Bishop Philips in 1610, and by the Manx clergy in 1765. Edited by A. W. Moore, M. A., assisted by John Rhys, M. A., LL. D., Professor of Celtic in the University of Oxford. (Vols. I. and II.) Printed for the Manx Society, at the University Press, Oxford. London: Henry Frowde, Oxford University Press Warehouse, Amen Corner, 1895.*

parison that there are no inconsiderable number of errors in this text, which have been corrected with the assistance of Professor Rhys and Mr. W. J. Cain.—In conclusion I wish to express my obligations to Professor Rhys for the immense pains he has taken in revising the proofs with me, whereby he has saved me from many errors into which I should otherwise have fallen."

The reprint of the two versions of the Prayer-book is followed by a treatise by Rhys—not referred to on the title-page of either volume: "The Outlines of the Phonology of Manx Gaelic" (XII+183 pp.¹). The material for this study was gathered by him on various visits to the Isle of Man. His phonology thus is based throughout on personal observation, and constitutes a most valuable aid not only for the perusal of the two Manx versions of the Prayer-book, but for the study of the Manx dialect generally.

In 1907, Rhys visited the United States as the representative of Oxford University at the Peace Congress² called by Mr. Carnegie and as one of the guests invited to witness the opening of the Carnegie Institute at Pittsburg. An additional inducement for the visit was his desire to see his near relatives across the Atlantic. For his father had emigrated to the United States at a time when the future Celtist was yet an infant. In two letters published in the South Wales News of April 30 and May 3, 1907, Rhys, as we learn from Mr. Gaidoz' article, has recorded some of the impressions he received on his trip. Among other things, he relates that his American relatives call themselves *Reese* (not *Rees*, which latter is the common substitute for the Welsh spelling *Rhys* in England). In connection with this change in spelling he observes that in families of emigrants the use of the Welsh language is generally discontinued in the United States in the second generation (i. e., the one born in the U. States). He is aware of the fact

¹ Mr. Gaidoz (p. 20) has mentioned this treatise, the preface of which is dated Oxford, 1894. He adds, however, that he has not seen it, but is quoting from a review by Dottin in the *Revue Celtique* XVI (1895), pp. 240-242.

² In relating an incident which occurred at one of the sessions of this congress, Mr. Gaidoz mentions (p. 275) the late Prof. Münsterberg, adding that he was naturalized in the United States. This is not in accordance with a statement made by Münsterberg himself not long before his death—and circulated at that time in American newspapers—that he had always regarded himself as a German professor, called temporarily to the United States, and had not become an American citizen. (I beg leave to add that I am quoting from memory without recollecting the exact words ascribed to Münsterberg.) Another slight error in the same paragraph (and equally irrelevant from the point of view of Celtic philology) is the spelling of the name "le comte Bernsdorf" with *d* instead of *t* and *f* instead of *ff*.

that in the United States the Welsh language in this respect shares the fate of every other foreign language imported by immigrants.

With the name of John Rhys, Mr. Gaidoz has joined that of another Welsh scholar whose name in all probability is new to most of our readers. The more reason have we to be thankful for the information which Mr. Gaidoz, one of his near friends, is able to give. He was the son of the Welsh poet Jonathan Reynolds (better known by his bardic name Nathan Dyfed) who gave to his three sons the names—taken from ancient Welsh literature—Llywarch, Aneurin, and Arthur. Llywarch, while not a scholar by profession, was an evident lover of the history and literature of his native country and a man of vast erudition, of which he made use, however, more in the interest of his friends than in his own. In other words, he has written very little in his own name, but was ever ready to assist others with his knowledge. He was the editor of a posthumous work on *Madoc*¹ by his teacher and friend Thomas Stephens, the well-known historian of Welsh literature. The fine collection, left by him, of works in Welsh literature and on Celtic literature, was bought by Mr. Evan Davies Jones, who presented it to the National Library of Wales at Aberystwyth.

It has been impossible here to call attention to the many bits of interesting and valuable information on various subjects, scattered over these articles, nor is it our intention to dwell in detail on the five appendices found on pp. 378–382. The headings of the latter are: I. *Le nom de Rhys*; II. *Les Goidels (ou Gaels) de l'Irlande*; III. *Sinn Fein et Fenians*; IV. *Une pratique de folk-lore dans la vie de Rhys*; V. *Un disciple allemand d'Edouard Davies*.

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¹ *Madoc*. An essay on the discovery of America by Madoc ap Owen Gwynedd in the twelfth century, by Thomas Stephens. Edited by Llywarch Reynolds, B. A. (Oxon.). London: Longmans, Green & Co., 1893.